SOCIAL SERVICE IN THE PRESBYTERIAN CHURCH

1909 ----- In response to requests from nine presbyteries for an expression "of the thought and purpose of our church regarding the great moral questions arising out of the industrial and commercial life of the people," the General Assembly of the Presbyterian Church in the United States of America, in May, 1909, at Denver appointed a committee of five ministers and five elders to frame such an expression, instructing it to consider, "besides other things, the application of the Gospel to the acquisition and use of wealth, to the relations between employers and the employed and between capital and labor, and to the existence of unnecessary poverty in a land where there is more than enough for all."

In 1910 the General Assembly unanimously declared:

1. For the acknowledgement of the obligations of wealth.

2. For the application of Christian principles to the conduct of industrial organizations, whether of capital or labor.

3. For a more equitable distribution of wealth.

4. For the abatement of poverty.

5. For the abolition of child labor.

6. For such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community, and future generations.

7. For adequate protection of working people from dangerous machinery and objectionable conditions of labor, and from occupational disease.

8. For some provision by which the burden imposed by injuries and deaths from industrial accidents shall not be permitted to rest upon the injured person or his family.

9. For the release of every worker from work one day in seven.

10. For such ordering of the hours and requirements of labor as to make them compatible with healthy physical, mental and moral life.

11. For the employment of the methods of conciliation and arbitration in industrial disputes.

12. For the removal of unsanitary dwellings and the relief or prevention of congestion of population.

13. For the application of Christian methods in the care of dependent and incapable persons.

14. For the development of a Christian spirit in the attitude of society towards offenders against the law.

RECOMMENDATIONS

1. That the General Assembly hereby urge the ministers of the Church to recognize and fulfill the obligations resting upon them as ministers of Jesus Christ, with respect to the social application of His Gospel; and to this end it urge them -

(a) To inform themselves carefully regarding the conditions of human life in their own neighborhoods, particularly as these are affected by the conditions of industry.

(b) To acquaint their organizations with these facts.

(c) To instruct their congregations in the teachings of the Gospel regarding social service.

(d) To cooperate in every effort for the attainment of the ends for which our Church has declared itself.

2. That the General Assembly hereby request all who have charge of schools and colleges to make ample provision for instruction regarding the Christian ideal of society, and, further, that it request the governing bodies and faculties of theological seminaries to provide that the students in their care be taught the social principles of the Gospel, and trained in methods of applying these principles to the needs of the localities in which they shall be called to minister.

3. That the General Assembly hereby urge all the members of our churches to give serious study to social problems, and to avail themselves of their opportunities for social service; to bring the sense of justice and righteousness which is fundamental in Christianity to bear upon matters of everyday life, in business, in society, or wherever their influence may extend, and to create a Christian public sentiment demanding the removal of wrong wherever found.

4. That the General Assembly appoint a Bureau of Social Service, composed of ministers and elders, to serve without salary, whose duty it shall be to cooperate with similar organizations of other churches, to study social conditions as they are related to the progress of the Kingdom of God, to suggest to the Church practical ways of realizing the social ideals of the Gospel, and to report annually to the General Assembly regarding its work; that to this committee there be given also the duties now performed by other agencies of the Church which deal with social and moral questions, such as the Permanent Committee on Temperance and on Sabbath Observance, and the Department of Church and Labor of the Board of Home Missions, so that the whole matter of social righteousness may be treated in its entirety by an agency of the Church.*

(*Referred to the Executive Commission of the Assembly for further consideration and report to the General Assembly of 1911.)

Note:----- Affirmations were unanimously adopted.

1911 ---- (Minutes of the General Assembly, p. 157.)

BUREAU OF SOCIAL SERVICE

With reference to the recommendation of the last General Assembly, referring the resolution concerning a Bureau of Social Service to the Executive Commission of the General Assembly, we submit the following:

1. That the Board of Home Missions may be instructed to create a Department of Social Service which shall include the present departments of Church and Labor of the Board of Home Missions, the duties of which department of Social Service shall be to study social conditions as related to the Church, and suggest such practical measures through the Home Board to the General Assembly as it may think expedient.

2. That the Board of Home Missions may be directed so to arrange for the administration of this proposed department as to lose none of the present efficiency of the Department of Church and Labor, and of Immigration, of the Home Board.

3. That the Executive officers of the Home Board be and hereby are authorized, if practicable, to organize an Advisory Council of Social Service so as to secure, through representative men and experts in this field, the benefit of their counsel and experience.

1914----

RESOLVED. That we reaffirm the Deliverance of the General Assembly of 1910 on the Social Programme of the Church. (See Minutes, 1910, pp. 230-232.)

1917----

That the General Assembly create a Social Service Commission. (See Minutes of the General Assembly for 1917, pp. 183-184.)

1919----

From the Report (See Minutes of the General Assembly of 1919, pp. 176-178.)

The task before us which makes the most imperative demand upon our attention is to establish a new and righteous social order. Anyone who doubts that doesn't belong to this age. And the Christian believes that the new order of things must be established according to the principles of Jesus. The mighty forces that have been released by the war will mean unimagined progress toward the Kingdom of God if brought into subjection to the mind of Christ. Here lies the obvious duty of the Christian Church. The Gospel of Jesus must be applied to this social reorganization. If there be any who do not recognize the Church's obligation to supply Christian leadership in this period of reconstructions, they may be disregarded as a negligible factor in the life of today.

So there is not now so much need to make sentiment in favor of social service as there is to show how the churches may definitely render the kind of service to the community which the community expects. It is not a time to agitate, but to act. The people of the Church do not need to be persuaded, but to be guided. What is needed is not an agency to educate, but one that can administer and direct the activities of a Church fully aware of its social responsibility.

There are two ways to meet this new situation. One is to give to the Social Service Commission administrative and executive powers, with an adequate budget. The other is to unite it with some other agency of the General Assembly which is best qualified to lead the Church in its community service. As this is a time for federations, the second seems the better solution of the problem.

From the time of its appointment, your Commission has been of the opinion that Dr. John McDowell is the one man in the Church who, by experience, training and breadth of sympathy, is best qualified to lead the Church in the performance of its social task. We have repeatedly laid upon him the call to leadership. Twice he was almost persuaded to become Executive Secretary of the Commission, but for his sense of duty to the church of which he is pastor, and for his uncertainty as to the opportunity of effective leadership afforded by the Commissions. At last he consented to become a Secretary of the Board of Home Missions, to which the General Assembly some years ago committed the task of community service. We feel that Dr. McDowell's acceptance of the Home Board's appointment was due in part to our appeals, and in part due to his hope that through the Home Mission Board he might help in some large way to the Christianizing of the social order of America.

For all these reasons we recommend that the General Assembly commit back to the Board of Home Missions the task assigned two years ago to the Social Service Commission with the additional power to administer and direct the social forces of the Church. We further recommend that the budget of $20,000 allowed the Social Service Commissions by the New Era Movement be used by the Home Board for educational purposes along the line of social service, and especially for the holding of regional conferences during the year on the social task of the Church.

In behalf of the Commission,
PAUL MOORE STRAYER, President.

1920----

We hold that our Church ought to declare:

1. For the Christian social obligation resting upon every man, for his family, his community, his nation and the whole world.

2. For the Christian obligation to use wealth and power as trusts from God for fellowman.

3. For the application of Christian principles to the conduct of industrial, agricultural and commercial organizations and relationships. Among these Christian principles are:

(a) The sacredness of life and the supreme worth of personality, so that a man must always be treated as an end and never as a means.

(b) The brotherhood of man, demanding for every worker a democratic status in industry, and mutual understanding, good will, cooperation and a common incentive all engaged in it.

4. For the right and duty to work, since human society cannot endure unless each of its members has the opportunity and feels the obligation to serve the common good to the extent of his abaility.

5. For a worthy and just return to every man according to his contribution to the common welfare, and for a social order in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor. "The laborer is worthy of his hire," Worthiness of return for honest work is measured today first of all by the standard of a "living wage," by which is meant a wage adequate to maintain the worker and his family in health and honor, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen.

6. For the abatement of poverty, some of which is due to vice, idleness or improvidence, but much also to low wages, preventable disease, uncompensated accidents, insufficient education and other conditions for which society is responsible; and the spirit of Christ requires that society shall make provision for adequate education for all, for public health and for the relief of those in want.

7. For the protection of children from exploitation in industry, agriculture or trade, and from work that is dwarfing, degrading, or morally unwholesome.

8. For such regulation of the conditions of occupation of women

as shall secure an adequate living wage and at the same time safeguard their physical and moral health and that of the community and of future generations.

9. For the safeguarding of working people from harmful conditions of labor, dangerous machinery and occupational disease, and for the education of the workers in avoiding hazards in connection with their employment.

10. For the assumption by industry of the burdens entailed by industrial accidents, disease and death, and for the training of injured workers for continued production and self-support.

11. For the release of every worker for rest one day in seven, which, wherever possible, should be the Lord's Day.

12. For the ordering of the hours of labor to secure at once sufficient production and sufficient leisure for the physical, mental and moral well-being of the workers.

13. For the employment of the methods of investigation, conference, conciliation and arbitration in industrial disputes.

14. For the inviolability of agreements, both in letter and in spirit, since good faith is the foundation of social and industrial stability and prigress.

15. For the right of wage-earners to organize and to deal, through their chosen representatives, with the management of the industries in which they work, because an adequate representation of all parties (Labor, Capital, Management and the Public) in industry is needed for production and to secure attention for the human factors involved.

RECOMMENDATIONS

1. That the General Assembly urge pastors and churches to study industrial problems in the light of this statement and to cooperate in every effort for the attainment of these ends.

2. That wherever possible the churches encourage mediation in industrial disputes and avail themselves of the opportunities to perform the Christian ministry of reconciliation.

3. That the churches be encouraged to provide a suitable place for the consideration and discussion of industrial and social problems which concern the peace and welfare of the community.

4. That pastors and sessions be urged to use their influence with the public press for a statement and discussion of the Christian conception of industry, its purposes, its motives, and its methods.

5. That an effort be made to interest educational institutions--universities, colleges, secondary schools--in the study of industrial problems from the Christian point of view; that the General Board of Education be requested to use its influence with the colleges under its care to include this subject in their curriculum, and that theological seminaries give attention to the preparation of their students to meet the responsibilities which the industrial situation is now laying on the ministry.

6. That each congregation be urged to adopt a constructive program to meet the social needs of the community in full cooperation with other agencies engaged in this service.

7. That the General Assembly urge Christians everywhere to insist that labor is incumbent upon all; that idleness, whether among the rich or the poor, is singful; that it is wrong to take advantage of the necessities of the public, to adulterate goods or to charge exherbitant prices for them; that such industries as can only be carried on by methods which degrade human beings ought not to be carried on at all; that if an institution or an organization is socially harmful no vested interest in it is a valid plan for its maintenance.

8. That this Report be printed by the General Assembly for free distribution to the pastors and sessions; also copies be sent to the religious press of the churches with the request that liberal use of it be made in their columns; and that the Board of Home Missions be directed to incorporate a study of industrial and social problems in its mission schools and study classes.

Respectfully submitted,

JOHN McDOWELL, Secretary

Attest:

SAMUEL S. PALMER, Moderator;
WILLIAM H. ROBERTS, Stated Clerk.

CHRISTIAN SOCIAL SERVICE

California Home Synodical Co-operates with Home Board

The Woman's Board of Home Missions has had a definite policy for conducting Christian Social Service, which the California Synodical Society has followed in every detail. The Board's Special Secretary for this work was in San Francisco before the site was selected on DeHaro street, the location of the first unit for California Christian Social Service; later, Mrs. Bennett, the Board's president, spoke at the Ground Breaking exercises for the Potrero Neighborhood House. Both of these officers expressed heartiest commendation of the work we were planning to do.

Annually, the Board sends specially prepared blanks for Christian Social Service on which the year's activities are reported, and then returned to New York for inspection and filing. Annually, it also sends blanks asking for the budget, estimated to be necessary to support Christian Social Service for the year beginning the following April. This amount, the Board distinctly states, is to be "considered" in making up the Synodical budget, which comes to us a little later. Apportionment pamphlets of the Woman's Board have its national work printed on white paper, the Freedmen's Board on Green paper, and Christian Social Service on pink paper. Carbons of all Presbyterial apportionments are sent to the New York office. Last year a letter came from New York criticising our arrangement, in that we typed on one sheet of paper the three divisions of work. This year we used three different colors of paper, as the Board does, and on receipt of those carbons, Miss Lucy H. Dawson, the secretary of the Board, wrote: "There can be no question as to the way you have sent out the apportionments for 1923-24." All Christian Social Service money is forwarded to New York, passed through the books and returned to our treasurer, Mrs. A. F. Hockenbeamer, Berkeley. The receipts of last year are printed on page 67, Annual Report of Woman's Board of 1923. A letter of June 6th, 1923, has this significant clause: "Continue to send your money for the work of the Woman's Board of Home Missions to Miss Torrence, and also the money for your Immigrant and Christian Social work, which Miss Torrence will return as heretofore."

	IMMIGRANT (Christian Social Service in California)	FREEDMEN (Amount Remitted for Woman's Department of Freedmen Board)	CURRENT WORK (Amount Remitted for Woman's Home Board)	TOTAL (Including Building and Emergency)
Apr. 1, 1918....	....	$ 4,979.45	$19,314.65	$24,798.86
Apr. 1, 1919....	100.00	5,725.91	20,344.07	26,354.29
Apr. 1, 1920....	2,515,92	7,925.11	31,863.58	42,550.91
Apr. 1, 1921....	8,422.40	8,511.66	*31,391.52	48,574.34
Apr. 1, 1922....	8,720.92	11,145.81	35,518.79	55,858.02
Apr. 1, 1923....	7,221.60	12,192.10	40,550.79	60,175.49

*In six successive years, 1921 was the only year that an advance was not made by the California Synodical Society for "current work" of Woman's Board. The Synodical Executive Committee deeply regretted this decrease of $472.06, and immediately urged an advance for current work. 1922 showed an increase for current work of $4,237.27, and the following year registered the outstanding advance of $5,022.00, a greater increase than made by any other Synodical Society. Every year has marked a notable advance of contributions for Freedmen work.

The above figures, taken from the printed reports of the Woman's Board of Home Missions, prove conclusively that the California Synodical Society of Home Missions has faithfully kept its word to the Woman's Board when it promised to undertake Christian Social Service work, and at the same time make most generous advance for both "Current" and "Freedmen" work.

Adopted by the Executive Committee of the California Synodical Society of Home Missions, January 4th, 1924.

MISS JULIA FRASER, President.
MRS. B. F. EDWARDS, Corresponding Secretary.

Woman's Board of Home Missions
of the
Presbyterian Church in the United States of America
156 Fifth Avenue, New York, N. Y.

June 2, 1921.

To Members of Committee on Christian Social Service:

The policy of the Board in regard to our relationship to the constituency in our Christian Social Service work is now going through the formative period and careful, thoughtful consideration of our policies at this time will ward off future difficulties and unpleasant misunderstandings. Knowing that it is always much more satisfactory to start right than to try to make radical changes after relationships have been established we are asking you to carefully consider the following, preparatory to its discussion at the committee meeting June 7, so that we may follow the directions of the Board and bring tothem definite recommendations.

March 9, 1920, the Board indorsed the following abstract:

> The Woman's Board of Home Missions with careful consideration of work already established urges upon synodical and presbyterial and local organizations the careful and earnest study of the conditions surrounding the foreign-born in their state, presbytery and city. This study should include congestion, housing facilities, social, educational and religious opportunities and full advantage should be taken of all surveys and collections of facts made by religious, educational and civic bodies.
>
> The Woman's Board of Home Missions further urges upon its organizations the immediate adoption of a program of Christian Social Service in their own community commensurate with the needs and coordinate with other religious enterprises of like nature.

1. How do we interpret this? Do we really want our women to take up work among their foreign population?

2. Are we sincere when we say we will consider this in sending out the

budget to them? What do we mean by "consider"? They must have a frank concise answer to this question and not an ambigious one if we are desirous of evading misunderstandings.

3. Do the synodical, presbyterial and local organizations have to raise their alloted budget before any money can be turned into this channel? What reaction do we expect that to bring?

4. How soon after the budget is sent in may these organizations commence their work?

5. In the inclosed policy under the paragraph "Financial Arrangements" who is referred to by the work "secretary"?

6 Under the paragraph "Secretaries" the last sentence should be revised as the expenses are otherwise duplicated in the budget for Christian Social Service for 1921-1922. Under which head should these expenses come?

7. Under the paragraph "Immigrant Fellowships" in the last sentence the term "special committee" is used. Should it be the Committee on Christian Social Service"? In that case we have not complied with the clause designating that our committee include a member from the committee on Student Work.

8. The paragraph "Report" was written before this department of Christian Social Service was organized. Do you wish any change in it now? If so what would you suggest?

We hope the new by-laws will be in shape for the committee meeting so that we may have access to them in discussing this and making them uniform.

Lila Bell Acheson

Secretary for
Christian Social Service

June 3, 1921.

Miss Lila Bell Acheson,
Secretary for Committee on Christian Social Service,
156 Fifth Avenue, New York City.

My dear Miss Acheson:

I am just in receipt of the letter of June 2nd to the members of the Committee on Christian Social Service. This is my last opportunity to dictate a letter to you before the meeting of June 7th so I must answer your questions without giving the amount of thought that I would like to give the details. I am hoping that I may meet with you on Tuesday and if I do I may be able to amplify these. Let me take your questions up seriatim.

(1) So far as I am personally concerned, I feel that we have definitely committed the Board to an aggressive urging of the women to do work among foreign groups in their vicinity. By this statement I mean not only that I think the Board has committed itself but also that I am personally glad that we are so doing.

(2) Question No. 2 refers to a difficult phase of the question and when we try to define "consider" in a way that could be specific and at the same time meet the problems all over the field, we shall, I fear, fail. My own thought has been always and I have so expressed it a number of times that each Synodical Society must be "considered" separately. I have wanted the General Secretary of our Board with our Secretary for Christian Social Service to take this matter up with each Synodical Society where work among foreigners is being done. It was my thought that they would together study the budget for the general work of the Board and the budget for local work; that they would together study the relative responsibility for these two phases of work and that together they would define for that society the word "consider". In some cases more thought will have to be given to the local budget than in other cases and as I have indicated above, I cannot quite see as yet a general plan that will cover every group.

(3) The only way I can answer (3) is by saying that when a budget including the two phases of work has been arrived at, I should say that no money should be taken from the general budget for the local and it would be assumed that the general budget would be raised in full. I may have seemed to go a little afield in this answer but cases have arisen where societies have considered taking from their general fund for their local work. I should say that we might expect a rather bad "reaction" if we said to all alike that money for general work must be raised before any could be given to the other. I am trying to indicate that I want to go further back than this - to original agreements which will obviate this.

In answer to (4) I should say this again must vary with the group. It must be clear to every Synodical Society that they cannot look to the Wpman's Board to pay any of their bills; therefore, they should delay proceeding until they are sure that the money to meet salaries, etc. will be available.

(5) When the policy of the Woman's Board was adopted, I think that the intent was that the words "Secetetary of the Woman's Board" referred to the General Secretary and it would seem to me that as this is a matter of budgets, it would remain with her as I do not understand that the Secretary for Christian Social Service would be held responsible for the adjustment of the budgets.

(6) I have always felt that all operating budgets should be put together and not separated. That it seems to me is the only way that in our Annual Report we can present the matter fairly to our constituency.

(7) Under "Immigrant Fellowships" I should say that a new policy should refer all of the details to the Committee on Christian Social Service which has on it the Student Secretary. I should perhaps say here that I understand that there is being prepared a plan of work which would be an amendment as well as a n addenda to the policy adopted March 9, 1920.

(8) I have not yet thought through that paragraph on reports. I do not know whether they should come back to the General Secretary's office or to the Department for Christian Social Service. The General Secretary must have very closetouhh with them as she must handle the budget end. If I have any further light on this, I shall be most glad to send it in before the meeting of the 7th if I cannot come.

Very sincerely yours,

MKB/S

-prepared by Miss Wilson
Spring 1923.

The work of the Woman's Missionary Societies among immigrants may be classified in r groups according to the methods of raising and apportioning fund.

(a) Work for which money is raised nationally and administered by Board.
1. Fellowships and Scholarships - $7,500.
2. Migrant Work - thru Home Mission Council - $2,500.
3. Ellis Island - $2,500.
$1,600. (one salary) of the aobe has been apportioned to specific societies.

(b) Special Fund Administered by Board.
Vaughn Marquis Income - Gogebic Range Parish
Approx $ 4,000 in 1923-24

(c) Work conducted locally by synodical , presbyterial and local societies and not reported to the Board.
Ex. Michigan Immigrant Work Caspian and Detroit
New Jersey and New York have much local work.
Impossible to secure complete record to date.

(d) Work supported and administered locally. Funds credited at Treasurers Office at "156"

SYNOD	AMOUNT REPORTED	ADMINISTERATION & SUPPORT	TYPE OF WORK
Baltimore	$1,414.65	Presbyterial Com. Pres. Com. Admin. Boh. Church	Kindergarten in Boh. Church
California	7,221.60	Interdenominational. Syn.	Po[illegible]uro Hill
Illinois	10,462.36	Pres. Com. cooperates with Church Extension Board.	Chicago Work
Indiana	3,651.75	Workers report to Synodical	Thru salaries - Gary, Clinton Indianapolis
Kansas	400.00	Joint Com. of Synod Pres. of Topeka & Kansas City, Mo.	Work at a stand still
Minnesota	1,547.00	Duluth Ch. Ext. Com.	Mesaba Iron Range One salary and Special gifts
Missouri	1,049.02	Presbyterial	Blaire Woman, visiting & relief
New Jersey	1,180.00	Pres. Com. or Pres. & Syn. usually coop. with local ministers.	Italian Mission, J.C. # " work, Newark " Mission, W. Asbury # Questionaires not ans.
New York	3,966.72	Ch. Ext. B'd. partly Independent Presbyterial support & local Ch.	American Parish Immanuel Yonkers.
Ohio	6,821.74	Joint Com. of Synod & Pres.	Ext. D.V.B.S. progra, Permanent social program in coal fields.
		Local Com. Ioh. Synod. in Cin. & Cleveland	City work Cincinnati " " Cleveland

	AMOUNT REPORTED	ADMINISTRATION & SUPPORT.	TYPE OF WORK
n.	$1,832.58	Pres. & Local admin. No Syn. plan. Poor coop. with Home Missions Com. of Pres.	Neighborhood House Missions Institutional Church wor
Texas	1,832.58	Synodical	Mex. Mission Rent for kdg. teacher.
West Va.	765.00	Grafton Pres. contributes work conn. with 1st Ch.	Italian Mission Clarksburg, W. Va.
Wisconsin	200.00		Milwaukee local work.

The necessity of conserving all forms of service will make it necessary to unify work being done synodically or presbyterially.

1. In order that there shall be no confusion of administration.
2. In order that there shall be no duplication or misdirection of effort.
3. Since the concentration of women's work will eliminate appeal for immigrant work being made to women's societies it must be done thru the church.

If you wish suggestions may I add the following purely my own personal ideas.

1. A more extensive and effective method of promotion thru the churches will be needed for the department.
2. An employment bureau or personnel department for the Pres. Church in U.S.A. is essential.
3. Jewish Dep't., City and Im. Dept. and C.S.S. Depts. of Home Board should all be closely correlated with C.S.S. of Woman's Board I believe in one dept. under the National Board.
4. For the continuance and expansion of the work Woman's Dept. is now carrying there should be secretaries whose duties will be:
   (a) Organizing Secretary # Setting up necessary local administration (com. of men and women) for continuance of work, and working outn synodical plans & standards for work and developing relationship to National Board.
   (b) Personnel Secretary # whose duties shall be :
      1. Training of workers
         (a) Arrange for conferences for workers already on the field in stated region and at stated intervals.
         (b) Fellowships & Scholarships
            1 - Necessary recruiting
            2 - Arrangements for
               a - N.Y. & Cali. Fellowships
               b - Scholarships (foreign students)
               c - Special Fellowships - Ex. K. Miller to Czocho Slovachie
               d - Develop summer fellowship groups into student training groups.
               Ex Range Fellowships
               Milwaukee Industrial group
               D. V. B. S. groups.
      2. Cooperation with established training schools
      3. Cooperation with National Employment Bureau
      4. Develop a plan for volunteer service among women of church and W. G.
      5. Develop a bureau of advice and information, practical suggestions & methods for isolated workers on field.

# This does not necessarily mean the addition of another secretary it would simply unify some of the work now being done by City and Im.Dept. & C.S.S.

Paper adopted by Synodical Executive Committee of California, January 4, 1924.

Through friends we learn there is misunderstanding in the constituency about Christian Social Service work generally, and particularly our mission work at Potrero Hill Neighborhood House. Some even say that the Synodical Society of Home Missions has misrepresented the attitude of the Woman's Board of Home Missions, especially in the matter of sending out requests for funds. We are glad of the opportunity afforded here of stating the facts in the case.

Before any plans were made or work seriously considered, the Woman's Board of Home Missions was consulted, its advice accepted and its cooperation secured. When the president of the Synodical Society was in New York in January-February, 1920, she talked with the officers about it; this was before the site on DeHaro Street was selected or any binding action taken.

The following winter, the Secretary for Christian Social Service of the Woman's Board of Home Missions, Miss Lila Acheson, spent several weeks in the Bay cities, studying as thoroughly as possible in that time at her disposal, our immigration problems -- including the Potrero Hill community. When the president of the Woman's Board of Home Missions, Mrs. F. S. Bennett, was here in the fall of 1921 she spoke at the Ground Breaking Service of the Potrero Hill Neighborhood House, November 18, 1921.

Neither the Board's Secretary for Christian Social Service, or the Board's President said anything that could possibly be interpreted otherwise than commendation, approval and admiration of what we were attempting. At any of these times, the work could easily have been stopped; we had every reason to believe we were carrying out all the ideas and desires of the Woman's Board of Home Missions in reference to Christian Social Service.

The financing of this work was conducted according to the instructions of the Woman's Board. The money carefully designated for Christian Social Service was forwarded by presbyterial treasurers to the treasurer of the Woman's Board of Home Missions, who puts the money through her books, credits it and returns it to a local treasurer for distribution; in our case to Mrs. A. F. Hockenbeamer, Berkeley, California. A letter of June 6, 1922, has this significant clause: "Continue to send your money for the work of the Woman's Board of Home Missions to Miss Torrence and also the money for your Immigrant and Christian Social Service work which Miss Torrence will return as heretofore."

In August or September of each year, our executive committee has received from the Woman's Board a blank, asking for the budget, estimated necessary to support Christian Social Service work for the year beginning the following April first. This amount, in the words of the Board, is to be "considered" in making up the budget which comes to us later. One year the Board reduced the amount the Synodical Executive Committee had asked for Christian Social Service; two years our Executive Committee, receiving permissions from the Board to ask a larger sum, reduced this amount before presenting it to the California Synodical New Era Committee for its approval before it was budgeted among the presbyterial societies.

All apportionment pamphlets come from the Woman's Board to the Synodical Executive Committee in this form: -- white pages devoted to the work of the Woman's Board; green pages to the Freedmen's Board, pink pages to Christian Social Service, which for our Synod means Potrero Hill Neighborhood House. On no page are these three funds added. For three years, in the interests of economy and simplicity, these three funds, but separate and distinct, were typed on one sheet of paper and the totals of Woman's Board, Freedmen, and Christian Social Service were added. Carbons of all presbyterial apportionments are sent to New York as soon as they are mailed to presbyterial presidents. Last year a letter came from the Board criticizing our arrangement of figures.

When preparing our presbyterial apportionments for this year, the Finance Committee most carefully studied this letter from the Board and used three colors of paper for our presbyterial apportionments, white for the Woman's Board, green for Freedmen and yellow for Christian Social Service and did not add totals of these funds.

When the complete carbon was sent to the Board a letter went to the Secretary definitely asking if this form met with the Board's approval and she replied:-"There can be no question as to the way you have sent out the apportionments for 1923-1924".

The letter written December 7, 1922, has this sentence:-"We are allowing for Christian Social Service an additional $10,000. - which is the same amount as was granted this year."

Summarizing briefly -- the Woman's Board has a special secretary for Christian Social Service who passed upon the plans for our Potrero Hill work, before our lot was purchased. The March number of the Home Mission Monthly is devoted to the topic "Foreigners" and every year since this work was started it has been presented in that magazine; it is in the Prayer calendar, page 18. All money is received by the Board's treasurer, credited (see page 67 of report of Woman's Board of Home Missions, 1923) and returned to California's treasurer for local distribution. In August or September we receive from the Woman's Board printed blanks on which we put the budgets estimated necessary for Christian Social Service for year beginning following April First. About this same time we also receive from the Woman's Board printed blanks for reports of Christian Social Service work.

The Board does not supervise this work, neither is it responsible for any financial deficit for it.

The following receipts of the California Synodical Society of Home Missions taken from printed reports of Woman's Board of Home Missions make an interesting study in comparative gifts to the Woman's Board of Home Missions:

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Apr. 1, 1923	7,221.60	12,192.10	40,550.79	60,175.49

A total increase for Current Work of $21,246.14
A total " for Freedmen of 7,212.65
A total " for all objects of 35,376.63.

(*) In six successive years, 1921 was the only year that an advance was not made by the California Synodical Society for "current work" of Woman's Board. The Synodical Executive Committee deeply regretted this decrease of $472.06 and immediately urged an advance for current work; 1922 showed an increase of current work of $4,257.27 and the following year registered the outstanding advance of $5,022. - a greater increase than made by any other Synodical Society. Every year has marked a notable advance of contributions for Freedmen Work. The above figures thus conclusively prove that the work on Potrero Hill has not been done at the expense of the national work of the Woman's Board of Home Missions or of the Freedmen's Board.

Beyond our wildest expectations of actual working cooperation with other agencies, the Potrero Hill work has been blessed. The San Francisco Bay Cities Baptist Union, American Baptist Home Missions Society, San Francisco Community Chest, San Francisco Board of Health, International Institute Y.W.C.A., the community itself unites with the Church Extension Board of San Francisco Presbytery and the California Synodical Society of Home Missions in the financial support of this work. Far more important than the money contributed by these cooperating agencies, is the unified protestant appeal which is thus being made to the Russian people, who in themselves are so divisive that it is almost impossible for them to agree on any point.

In conclusion the Synodical Society has sought in every particular to carry out the wishes, expressed or implied, of the Woman's Board of Home Missions and solemnly affirms that in no point it has failed in the spirit of loyal cooperation to the national organization.

Julia Fraser, President.

(Adopted unanimously by Synodical Exec. Com., Jan. 4, 1924.)

Quote from letter from Miss Julia Fraser to Miss Dawson, January 18, 1924.

"Those of us who have been carefully studying and working for Christian Social Service, earnestly wish that an aggressive national policy for Christian Social Service be adopted by the Woman's Board of Home Missions (this name is used all the way through this communication, because we do not know what other name to use to designate the national group of Presbyterian women responsible for Home Mission work).

"It is too huge a job for any one local church, no matter how strong, or one presbytery or even one denomination. Unless all the churches can form a practical working cooperation with all agencies -- Civic, W.C.T.U., Y.M.C.A., Y.W.C.A., Women's Federated Clubs, and any others which can be educated to a realizing sense of the necessity of civilizing and Christianizing the foreigners in our midst, it will soon be too late. We are simply fiddling while Rome is burning.

"The work for foreigners needs vast, comprehensive and national policies developed by scientific investigators, but these general policies must be allowed to be worked out and adapted to local conditions by local governing bodies, composed of representatives of all supporting agencies; these controlling, local boards must be as unhampered as possible by rules and regulations, have sufficient elasticity to accomplish work. Personally, I believe the Presbyterian women's share of this work should be supported as the Woman's Board allows us to support our Christian Social Service work - all money sent to New York, passed through your books, returned to the regularly appointed local treasurer for disbursement. I also think the Woman's Board should keep a sharp tab on finance, not be responsible for one dollar of outlay, but I do firmly believe the amount granted by the Board should be included in the Apportionment. Most of these suggestions we have proved practical in our brief experience at Potrero Hill Neighborhood House. The Baptist National Board has recently come into our Potrero Hill combination and I understand is very happy over it. It is simply marvelous how individuals and agencies want to help us. By the way, I know you will rejoice to learn that we have so cut and cut our share of expense of the Neighborhood House that we are asking only $5000. - for Christian Social Service.

"The Woman's Board is going to lose all its big schools -- the men inform me this is inevitable. The same group of men who have been trying for years to get these big schools for the Board of Education is still on the job, is playing a strong well-organized game and will win. They have the courage of their convictions and never quit. You are helpless and can do nothing against their organized scheming; for ten years they have been working to get the big schools and now they realize the tide has turned and they can get them. I understand they are planning that the "organization" shall continue to support them.

"Personally, I believe the only way you can hold your constituency is to give it strong, compelling work for the two largest and most dangerous of the Exceptional peoples - the Foreigners and the Negroes - totalling at most conservative estimate twenty-five million people and both dangerous far beyond our realization to both the Nation and the Church. I think you can salvage enough work among these two classes to hold your constituency - but you have not a day to lose. If you would make a stand for an aggressive type of work, you could develop something the Board of Education could not take from you. In losing your big schools one by one you cannot afford to let the Foreigners and Negroes slip through your fingers. Now, you could secure something, which later, I doubt if you could."

Through friends, we learn there is misunderstanding in the constituency about Christian Social Service work generally, and particularly our missions work at Potrero Hill Neighborhood House. Some even say tha the Synodical Society of Home Missions has misrepresented the attitude of the Woman's Board of Home Missions, especially in the matter of sending out requests for funds. We are glad of the opportunity afforded here of stating the facts in the case.

Before any plans were made or work seriously considered, the Woman's Board of Home Missions was consulted, its advice accepted and its co-operation secured. When the president of the Synodical Society was in New York in January-February 1920 she talked with the officers about it and the California Christian Social Service Committee, later adopted as its working policy all the ideas and suggestions made by Board officers. This was before the site on DeHaro Street was selected or any binding action taken.

The following winter, the Secretary for Christian Social Service of the Woman's Board of Home Missions, Miss Lila Acheson, spent several weeks in the Bay cities, studying as thoroughly as possible in the time at her disposal, our immigration problems--including the Potrero Hill community. When the president of the Woman's Board of Home Missions, Mrs. F. S. Bennett was here in the fall of 1921 she spoke at the Ground Breaking Service of the Potrero Hill Neighborhood House, November 13, 1921.

Neither the Board's Secretary for Christian Social Service, or the Board's President said anything that could possibly be interpreted otherwise than commendation, approval and admiration of what we were attempting. At any of these times, the work could easily havebeen stopped; we had every reason to believe we were carrying out all the ideas and desires of the Woman's Board of Home Missions in reference to Christian Social Service.

The financing of this work was conducted according to the instructions of the Woman's Board. The money, carefully designated for Christian Social Service, was forwarded by presbyterial treasurers to the Treasurer of the Woman's Board of Home Missions, who puts the money through her books, credits it and returns it to a local treasurer for distribution; in our case to Mrs. A. F. Hockenbeamer, 721 Arlington Avenue, Berkeley, California. A letter of June 6, 1923 has this significant clause: "Continue to send your money for the work of the Woman's Board of Home Missions to Miss Torrence and also the money for your Immigrant and Christian Social Service work which Miss Torrence will return as heretofore."

In August or September of each year, our executive committee has received from the Woman's Board a blank, asking for the budget, estimated necessary to support Christian Social Service work for the year beginning the following April first. This amount, in the words of the Board is to be "considered" in making up the budget which comes to us later. One year the Board reduced the amount the Synodical Executive Committee had asked for Christian Social Service; two years our Executive Committee, receiving permission from the Board to ask a larger sum, reduced this amount before presenting it to the California Synodical New Era Committee for its approval, beofere it was budgeted among the Presbyterial societies.

All apportionment pamphlets come from the Woman's Board to the Synodical Executive Committee in this form:--White pages devoted to the work of the Woman's Board; green pages to the Freedmen's Board, pink pages to Christian Social Service, which for our Synod means Potrero Hill Neighborhood House. On no page are these three funds added. For three years, in the interests of economy and simplicity, these three funds, but separate and distinct, were typed on one sheet of paper and the totals of Woman's Board, Freedmen and Christian Social Service were added. Carbons of all presbyterial apportionments are sent to New York as soon as they are mailed to presbyterial presidents. Last year a letter came from the Board criticizing our arrangement of figures.

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June 13, 1924

SUGGESTED PLAN FOR WOMAN'S MISSIONARY ORGANIZATIONS CONDUCTING IMMIGRANT WORK

By action of General Assembly of 1923 (see Minutes, page 126) the woman's and young women's missionary organization was made responsible for the support of the work formerly carried by the Woman's Board of Home Missions and the Woman's Department of the Board of Missions for Freedmen, thus committing to the Woman's Missionary Organization as definite a piece of work under the Board of National Missions as it had under the separate Boards. After giving the Missionary Organization the financial responsibility of this work under Paragraphs (a) and (b) the action continues:

(c) Until otherwise determined by the General Assembly it is recommended that the Women's Missionary Societies of the local churches continue to specialize, as has been their custom, in the support of schools and hospitals now being carried on by any of the Boards, also of such special and otherwise unclassified pieces of work as have been initiated by and have been under the care and support of the Woman's and Young Women's Missionary organizations, and do not properly belong to any other Department.

(d) We further recommend that the Board and the synodical and presbyterial organizations be discouraged from making appeals to Women's Missionary organizations for the support of work in the homeland outside of the field as above defined. This should not be understood as limiting or restricting the interest of the women as individuals in the activities of any of the Boards of the Church.

We interpret "c" and "d", quoted above, as meaning that in the future appeals for Christian Social Service work such as "Missions", Neighborhood Houses, Kindergartens, etc., in immigrant communities shall not be made to the Woman's Missionary Societies but to the Church. Eventually such work shall be included in the budget of Synod or Presbytery and the individual church, and each woman shall make her financial contribution for immigrant work, as for all other missionary work supported by the Church; namely through the Church budget, and shall give personal service for this work in such ways as Presbytery, Synod or the Committee on National Missions shall devise.

In view of this action, the Woman's Committee of the Board of National Missions passed the following resolution at a meeting held May 19th 1924, at Grand Rapids:

> "It is recommended that it is the sense of this meeting that the Woman's Committee proceed immediately to carry out the policy concerning work among immigrant people outlined in the Plan of Organization for the Board of National Missions which commits this work to the Department of City, Immigrant and Industrial Work under the Division of Church Extension and Missions. This shall include the gradual transfer to the church budget of the gifts now made through the Woman's Missionary Societies towards any form of Christian Social Service. Such transfers shall be the subject of full conference among all the agencies concerned and shall not be forced until the work can be safeguarded. But definite progress so far as possible should be made in the presentation of the budget of 1925-26. That, in the adjustment of these situations, the Woman's Committee urges the fullest cooperation of the entire force of the Woman's Missionary Organization from headquarters to the officers of the local missionary societies. It is further recommended that a

definite pronouncement with a full statement be prepared by the two Divisions concerned and sent to all synodicals concerned."

In view of the inclusion within the Board of National Missions of the work done by the various Boards consolidated and by the Presbyteries and Synods within their own bounds, it has seemed wise to consider the status of Christian Social Service work supported by Woman's Missionary Organizations during this Transitional period. It is recognized that the transfer of the support and the responsibility of Christian Social Service work now in part or wholly maintained by presbyterial or synodical organizations to Presbyteries or Synods will take a considerable period of time, and that during this transitional period some provision for the continuance of the work must be made and that every effort be made to conserve the Christian Social Service work as undertaken by the Woman's Missionary Organization, at the same time placing it on a basis which will be just to the work for which it is responsible under the budget given it by General Assembly. To this end the following plan is recommended:

RECOGNITION OF WORK

1. The Board of National Missions will take cognizance of immigrant work supported wholly or in part by presbyterial or synodical societies, but not of work undertaken by a missionary society of a local church.

2. Before a project is approved for inclusion in the budget of the Board of National Missions, according to the plan hereafter given, there shall be submitted to the Committee concerned on the Board:

(a) A complete survey of the resources and needs of the community to be served.

(b) A detailed program and plan for the work.

(c) A detailed budget for the work for the next fiscal year.

3. Such work shall be recognized only after concurrence of presbytery and presbyterial, or synod and synodical societies, and a representative from the City, Immigrant and Industrial Department.

ADMINISTRATION

1. In accordance with the "Suggested Plan of Synodical Organization", presbyteries' and synods' committees on National Missions shall be "composed of ministers, laymen and women". In the appointment of women members the presbyterial societies should act for presbyteries and synodical societies for the synods.

2. Such committees shall administer immigrant work, in cooperation with the Board through its Department of City, Immigrant and Industrial Work, excepting such projects as are specifically exempted by mutual agreement between the Board of National Missions and synod or presbytery. Example - scholarships and fellowships, demonstration work, etc.

3. Where Synod's and Presbytery's Committee on National Missions does

not at this time include membership of women, or for other reason, a sub-committee of representatives from synod or synodical or presbytery and presbyterial may be appointed and charged with the responsibility of administering Immigrant Work within their own territory.

4. The synodical or presbyterial Executive shall be the local representative of the Board of National Missions and that Board shall cooperate with the National Missions Committee and sub-committee through said Executive.

BUDGET

1. Presbyterial or synodical societies now supporting or sharing in the support of Immigrant Work shall present their budgets for this work (note date in letter) to presbytery's or synod's Executives who shall incorporate said budgets in the budgets of presbyteries and synods, which are presented to the National Staff for review in accordance with regular procedure outlined in General Assembly's Plan of Organization, (See pages 7 and 8) until transfer of the presbyterial or synodical budget for Immigrant Work can be made to synod's or presbytery's budget without retarding the work.

2. Budgets for Immigrant or Industrial Work involving the support of women's organizations will be considered by presbyterial or synodical socities concerned before final inclusion in the budget of the National Missions Committee of presbytery or synod, and the presbyterial or synodical societies shall confer with the Division of Promotion in charge of apportionments to the Woman's Missionary Organizations, in order that this Division, in cooperation with the City, Immigrant and Industrial Department, may ascertain that a fair proportion of interest is being maintained between local immigrant work and the Division of Schools and Hospitals and that provision is being made for the normal growth of the latter Division, which General Assembly has committed solely to the Women's Missionary organizations for support and administration.

3. The needs of local immigrant and industrial communities shall be given consideration by the Division of Promotion when assigning annual synodical apportionments until transfer of budgets and responsibility for such work is accomplished.

4. The distribution of budgets for Immigrant Work supported by the synodical society shall be made by the budgets Committee of the synodical society at the same time that it apportions its regular budget. In cases where the work is entirely administered and supported by the presbyterial society, this fact shall be indicated when the budget is presented to Headquarters by the presbyterial society.

PROMOTION

1. While sympathetic study should be made of the problems of the immigrant in local communities, the proximity of this phase of missionary work must not overshadow the importance and need of work further away, for which the women's organizations alone are responsible.

2. Time and effort given to the promotion of Immigrant Work shall be in proportion to the relation the societies' responsibility for the support of such work bears to the societies' total responsibilities.

Board of National Missions
of the Presbyterian Church in the U.S.A.
156 Fifth Avenue, New York, N. Y.

June 13, 1924

DIVISION OF
GENERAL PROMOTION

My dear Mrs.

The Board was very glad to have the opportunity at Grand Rapids of discussing with the synodical presidents concerned how the work the women are doing through missionary societies for immigrant communities could be conserved under the plan of organization of the Board of National Missions as voted by the General Assembly of 1923.

The Board is anxious under reorganization that no piece of work shall suffer because of transfer from one department to another or from one source of support to another. It is necessary to safeguard the financial support with great care during the transition period.

I am enclosing a paper which gives the procedure in regard to the plan for work hitherto known as "Christian Social Service" and now proposed to be included in the City, Immigrant and Industrial Work of the Board of National Missions. The action taken by the Woman's Committee of the Board of National Missions at Grand Rapids in regard to Christian Social Service suggested that the financial support of the work should be turned over by the woman's missionary society to the church within a period of two years. We do not mean this to be an arbitrary period - in some cases it may have to be longer but we do feel that it would be for the best interest of all the work to have this transfer effected as soon as practicable. All of the women in the missionary society are members of the church, but as there are many women in the church who are not members of the missionary society the proposed plan of having the work financed by the church membership and conducted by the National Missions Committee of presbytery or synod gives the opportunity for widening the circle so as to appeal to all women. We must remember that as church members our range of responsibility covers the entire program of the church, whereas the responsibility of the Woman's Missionary Organization is limited to the pieces of work committed to it by action of the General Assembly. The new plan will provide not only for a united budget but for a committee of men and women which will simplify the administration and unify the interests.

In order to have items hitherto carried under the special designation "Christian Social Service" incorporated in the budget of the Board of National Missions for 1925-26, it will be necessary to have such items submitted to the Budget Committee of the Board by October first through the National Missions Committee of your synod or presbytery. Such a transfer of the budget to the Department of City, Immigrant and Industrial Work of the Board will also carry with it for an understood number of years a continuing interest, though a decreasing financial support in the work by the presbyterial or synodical society concerned.

If there are questions which arise that are not clearly answered in the enclosed statement, correspond with the Department of City, Immigrant and Industrial Work which is now responsible. Address Miss Christine T. Wilson, who was formerly Secretary for Christian Social Service under the Woman's Board of Home Missions and is now Assistant Director in the Department. Where conference is desired, this may also be arranged.

With cordial greetings,

Faithfully yours,

Secretary